614 [140 cont.]
[753] If a person ignores the food taboo, his teeth will fall out, his body will waste away, and he will die (3). Incest, that is,

3. Joest, ibid., p. 387.

[684] marital intercourse within the totem group, is punished by death by shooting or at least destruction of the house (4). According

4. Joest, ibid., p. 382.

to Joest, the totem groups were not locally separated, but lived intermingled with one another (5). In any case this applies to

5. Joest, ibid., p. 386; clearer in Tagebuch, p. 84.

only a part of the island. For other parts the localization of the totem was attested, and all the more naturally since the actual character of the institution was apparently not clear to the informant; he states that the spirit of a locality "sometimes" forbids the inhabitants to eat certain food. More detailed explanations, however, show that a permanent institution is involved, and family and village are expressly identified with it. Here,
[761] too, death or at least sores are mentioned as the consequences
[824] of a violation. A kind of yam, numabo, a fish, ape, birds, breadfruit, Barringtonia fruit, and nuts are mentioned as totems. The members of the coconut totem are forbidden to eat only the young nut whose eye is still red (6).

6. O'Ferrall in J.A.I., XXXIV, p. 224.

611 Descent on Ndeni is agnatic; on Nufiloli the right of succession in the female line is said to predominate (7).

7. Joest in Baessler, p. 384.